

and is therefore less severely disapproved of by the Jewish community. It also renders unnecessary the declaration of faith demanded from a convert who, in most cases, renounces Judaism only because he is tired of the stigma attached to it (apart from cases where the change is made for material reasons or because of marriage to a Christian). These scruples frequently lead Jewish parents in Germany to retain their Jewish religion, but to have their children baptized in infancy.

The best conditions for secession from Judaism are found in the large cities, where the economic and professional differences between Jews and non-Jews are smallest. Intellectual life, dominated by rationalism, has created a common basis for Christians and Jews, unaffected by religion. The control of the Jewish community over its members is weakened by its great size.

In Germany a Jew may secede from the Jewish community and yet remain a Jew by religion. In Berlin, in 1929, 464 persons withdrew in this manner from the Jewish community (while 86 entered it). Such withdrawals from a Jewish community occur either in order to join another Jewish community (*e.g.* Orthodox or Reformed), or in order to escape communal taxation, which many people try to do. But though this can be achieved by a mere withdrawal

from the community, it often leads to complete secession from Judaism. Once a man begins to wonder whether it is worth while to pay taxes for his Judaism, he will usually decide to give up Judaism altogether.

Since 1868 a law has been in force in Austria, enabling any person over fourteen years of age to leave his religious community; children under seven years automatically follow their father; while between seven and fourteen no change of religion is possible. In Vienna the number of persons who seceded from Judaism amounted on an average to—